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THE OFFICE OF A BISHOP.

A DISCOURSE

DELIVERED AT THE

Solemn Thanksgiving

FOR THE

RE-ESTABLISHMENT OF THE HIERARCHY.

BY

W. B. ULLATHORNE, D.D.,

CATHOLIC BISHOP OF BIRMINGHAM.

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A Discourse,

&c.

TAKE HEED TO YOURSELVES, AND TO THE WHOLE FLOCK, WHEREIN
THE HOLY GHOST HATH PLACED YOU BISHOPS, TO RULE THE
CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN
BLOOD.—*Acts* xxii. 28.

Joyful, dearly Beloved, as is the great event for which we give thanks to God, to Him who hath not forgotten us for ever, but hath shown us His mercy, by converting the hearts of the fathers to the children in His own appointed day; free also as our restored episcopacy stands from outward cause of apprehension, whether to you or to us, or to the Sovereign Pontiff who has so greatly confided in us; there is yet one cause of alarm, which lies concealed in our own breast, and if we lay it open to you, it is that you may aid and console us the more effectually in our trial. What a burden is ours! It was not taken up of our own choice, for woe to him, who takes to himself the honour of the High Priesthood, until he is called by God, as Aaron was; God Himself it was that laid it upon us, while we but obeyed the voice of the Vicar of Christ. It is a burden, as St. Gregory says, that

the shoulders of angels might fear to receive; how much more those of weak and sinful men. If the salvation of one soul be so difficult a charge, though that one be our own; and if an Angel Guardian have but one soul committed to his care, what must it be to have the responsibility of very many thousands laid upon us? For all the responsibilities of a diocese fall, with their ultimate weight upon its bishop. And these are so various:—to guide and perfect the priesthood, to rule and sanctify the religious communities, to provide for the spiritual wants of the faithful people, to bring conversion to sinners,—light to those who stray in the mazes of error; and to defend, uphold, and advance the Church of God. And, with all this, to look first to ourselves, lest, having preached and ministered to others, we ourselves should be cast away from life.

Nor does increase in the knowledge of his charge diminish but rather add to the alarms of a Bishop, who thus in wider prospect contemplates the greatness of the office laid upon him. Hence have the saints fled with dismay from the episcopal burden. “No wise man has joy in being created a Bishop, if he considers the perils and the sufferings set before him.” This is the remark of St. Gregory Nazianzen, who fled his country in hope of escaping the charge. St. Chrysostom fled and hid himself. St. Gregory concealed himself in woods and caverns, but having been divinely revealed to the people, was dragged reluctantly to his consecration. St. Ambrose, when he heard of his nomination, escape away in the night, and when discovered, sought,

by assuming a character of severity in his office as a magistrate, to obtain deliverance from the burden. St. Ephrem feigned madness until another was elected in his place. St. Augustine fled from church to church, until on being seized at last by violent hands, he wept at the perils that hung over him. Others have mutilated their features to disqualify themselves. St. Paulinus says that he was forced on to the Episcopal chair by the suffocating pressure of the multitude. St. Malachy, when compelled to receive the Primacy of the Irish Church, exclaimed, "You lead me unto death, but I obey, in the hope of suffering martyrdom." St. Synesius, after being compelled to take the see of Ptolemais, declared that "he would rather have suffered many deaths." The holy monk Nilhammon was sought out for his virtues, and entreated that he would consent to his election, and suffer himself to receive consecration. He begged one day to consider. That day passed. He was again pressed and urged to consent to the episcopal office. "Suffer me to speak to God a little," was his reply. And bowing down in prayer, he implored that rather he might die than be created a bishop; and before the good father could be disturbed in his prayer, God had taken away his spirit; and those who would have consecrated him found but a corpse.

It is not unworthy to be noted that those who thus fled by all manner of contrivances from the Episcopacy, to whom we must add St. Bernard, St. Bruno, St. Bonaventure, and many others, are the very Saints who have most enlarged upon the honour and dignity of the office.

“The honour and sublimity of a Bishop,” says St. Ambrose, “cannot be made greater by any thing with which you can compare it. Compared with the diadems of princes, they are far inferior; it is like comparing lead with gold.”* And St. Chrysostom,† with St. Gregory Nazianzen,‡ have enlarged upon the reasons of this. “As far as heaven is more precious than earth,” say they, “and soul beyond body, and spirit beyond flesh, and divine before human things, so much more exalted in its nature is the rule of Bishops above the command of those who control the empires of the earth.” “The spheres of their government are altogether different. Consider the nature of the power committed to each, and you will see, that the throne of the king is indeed wonderful: but his lot is the administration of things earthly; whilst the throne of the Bishop is fixed in heaven, and he has received commission to pronounce with authority on heavenly things. For his high priesthood descends from above, and the cords of his power reach to souls and draw them on to heaven. “Know you not, that he is the Angel of the Lord: that he speaks not of himself: that if you despise, you despise not him, but God who appointed him?” For St. Jerom remarks this distinction between the temporal prince and the Bishop, that, “the one extends his sway over the reluctant, whilst the other exerts his power over the willing: the one subjects men through fear, whilst the other frees them from bondage of soul through love: the

* St. Amb. De dignit. Sacerdot. c. 2.

† De Sacerdotio, c. 3.

‡ Orat. 17, ad cives Nazianzen.

one holds the custody of bodies untill death, whilst the other has the keeping of souls unto life."

Nor does this character of a Bishop drawn by the Fathers, at all depend for its elevation upon his outward circumstances. The Apostles, clothed in poverty and contempt, possessed it in its fullest grandeur. They spoke to the dead, and the dead arose to life; they spoke to the living, and the living fell lifeless at their feet. Thus did they show to mortal eyes their power over the souls of men. Whether concealed in caverns from the persecution of their enemies like the early Pontiffs, or seated on their thrones as in happier days, celebrating with all the majesty of their cathedrals around them, or preaching in chambers and poor chapels like our Challoners and Milners, their dignity is the same, for it is wholly spiritual; and their power comes forth with equal force whether from the palace or the cottage. Snatch from the hands of the Bishop his crosier of gold, said the orator to the French Assembly, and you have not injured him, he will calmly take a staff of wood and be greater than before. "The power of riches," writes St. Jerom to the Bishop Evagrius, "makes a Bishop no more exalted, nor does the lowliness of poverty cause him any inferiority."

Not greater than the priest in the power of offering sacrifice, he alone creates priests, whilst in fulness of episcopal consecration he comes not short of the highest powers in the Church; though to the sovereign Pontiff alone belongs the primal fount of jurisdiction, the final voice in all decisions, and the supreme pastorship. To the Bishop it belongs to

consecrate, to confirm, to perfect those whom the priest has purified and illuminated. Espoused to His Church at the solemn moment of consecration by Christ himself, he is the spiritual father of all who are born anew at her founts; nay more, to the authority of the father must he add the tender care and solicitude of the mother. What is the episcopal dignity, but an irradiation of the divine character imprinted on the soul of him that bears it? and why that character, but for the sustainment of the "good work" laid upon him? He is called not to ease, but to labours; not to delights, but to trials. He rules by becoming the servant of all. He increases by humility. His elevation comes forth from lowliness. For his is a ministry, not a domination. His true throne is the cross. His real strength is prayer. "His first virtue," remarks St. Jerom writing to a bishop, "is the knowledge of his own infirmity. And from this do we collect that he can well fulfil his ministry, if his infirmity be well known to him. For the weakest of all is he who knows not that he is infirm." He watches over the fold day and night, in sunshine and in storm. He feeds, he searches after, he defends, he examines and looks over the sheep and the younglings of the flock. He expends his life for them, and his heart knows all the shepherd's pains and fears. If he care for himself, he will only have troubles the more. If he think of selfish interest, he will only defeat his own happiness. If he fears the face of man, he is no longer the prophet of God. If he lay himself out to please men, he is no longer the servant of Christ. Whilst if

he toil with a pure heart for the souls committed to him, he will find the sweetness of peace.

But, dearly beloved, what man of flesh and blood, what infirm and sinful man above all, can contemplate such a charge as this without dismay? And if a previous experience of its difficulties comes in to the aid of reflection, his apprehensions must be all the deeper. And if he adds the light of saints to his own, his alarm for his own soul must increase beyond measure. "Nothing," St. Augustine remarks, and the canons repeat the maxim, "can be imagined more sad, more miserable, more damnable, than the office of a bishop who does his work negligently. And if he does it as he ought, there is nothing more difficult and more laborious." "Knowing that I am raised to the episcopal office," writes St. Gregory to a friend, "if you love me, you will weep for me. For there are so many occupations of this world arising out of it, that through episcopal ordination I seem to be almost separated from the love of God." "I groan," he says, at another time, "under the pressure of my daily employments, and have scarcely time to breathe. And yet, the very first qualification for the episcopal office is, that we have the love of God above others. Our Lord chose him to rule over all His Church, who loved him more than all. *"Simon Peter, lovest thou Me more than these? Lord, Thou knowest that I love Thee. Feed My sheep."* So St. Bernard says, that a soul is great according to the measure of her charity. And how can she enkindle, how increase the flame of charity in other souls, if she possess it not herself?

Yet the love of God is nourished safely only in retirement, by prayer and by converse with Him. And many affairs, as they occupy the soul, incline, alas, how much ! to lead her away from God, and distract her with multiplicity, and swell her with vanity, and choke up the good affections of the heart ; and how easily do they obscure the sight of heavenly things. And dealing over so vast a ground with men's infirmities, and secular cares, well may we tremble lest, to borrow again the words of St. Bernard, we should be found placed in a high degree with a diminished soul ;—lest, holding the first position in the diocese in authority, we should have the lowest place in our life ;—lest, with a loud tongue, we should be found with empty hands ; and with a grey head, a vain heart ; and with great authority, but a weak stability ; and while set forth to be "*a pattern of the flock from the heart*," we should grieve the Holy Spirit by our frailty, and be a hindrance instead of a help to your sanctification.

Has it ever, dearly beloved, fallen on your mind to imagine, or entered your heart to conceive, or has the requisite knowledge even reached you to understand, what and how many works are required of a Bishop in the government of his diocese ? and, above all, what difficulties surround his charge in a country like our own ? This is a subject replete with instruction for all. If brought home to your bosoms, as we propose to bring it, it may be well calculated to perfect an understanding between the pastor and the flock, and to confirm and deepen the holiest feelings between the episcopal head and the members. You may be moved to

co-operate with us the more earnestly, to pray for us the more fervently, and more vividly to feel how great a grace and how divine a strength we need for the help of our natural weakness. Some persons, we know, have imagined, that a Bishop has little more to do than what they see him doing. Whereas, his greater labours and sterner trials come not out before the world. It is not merely that he has to celebrate the more exalted functions of the sanctuary, and to preach, to confirm, and to ordain; although these sublime offices, together with the needful preparation, were enough for the employment of his life. He is especially "*the high-priest taken from amongst men, and ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin. Who can have compassion on them that are ignorant and that err: because he himself is encompassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins.*"* And to him, "as a principal duty," is committed the word of preaching. But he is also the judge of doctrine. He is besides the judge of souls. He is the ruler of the clergy. He is the chief ruler of the congregations;—the visitor of the churches;—the controller of the colleges;—the superintendant of the religious communities. To him, and to his fatherly care, are committed the spouses of Christ, that elect portion of the Church. To him all have a right to look for prudential decision in moments of perplexity. To him all turn for guidance on questions that arise on doctrinal

* Heb. v. 1—3.

teaching, on moral practice, on church law, on rubrical doubts, and on canonical discipline. And to these burdens of spiritual care, there yet remain to be added the far more distracting, more uncongenial, and more wearying duties which arise out of the superintendence and administration of the temporalities, whether of the churches, the religious institutions, the establishments for education, both ecclesiastical and secular, for rich and for poor; or of charities. Whilst upon him also lies the laborious duty of seeking out provision for every pressing want of religion in the diocese, as occasions may arise. And where he cannot find the means for this, then must he carry about in his heart the craving sense of want, and the sense of the destitution of his people, and, perhaps, even their reproaches. Meanwhile, must he, with that whole mass of spiritual distress placed constantly before his eyes, endure with patience and await for the day of Providence.

We have recounted but the general heads under which our pastoral cares are distributed. Go with us, dearly beloved, for a few moments, into some of their manifold details, and if these do not reveal a burden sufficient to make human weakness tremble, then is there no sense of responsibility left on earth. For of all that we have recounted, and are about to detail, shall we have to render an account before the throne of eternal justice; you will stand by to witness for or against us; and their obligations are bound up with the salvation both of our own souls, and the souls of many besides.

And, first of all, our daily instance, the solicitude of all the churches. For wherever there is care of

souls within the compass of our charge, there our cares must come. To know the spiritual state both of pastor and people; in what they fail, and in what they abound, and what they require at our hands; in what the ministry and the sanctuary need regulation, and in what the people need correction or encouragement. To visit them, and to observe with our own eyes the state of all things; to instruct and to confirm the people. To weigh and moderate complaints, and judge with truth, with mercy, and with justice. To heal divisions where they arise; and, in doing this, to think wrong of no one hastily and without proof; to protect the calumniated; to do justice to the injured; to calm down excited feelings; to give fatherly counsels to all who seek them, or need them at our hands; and to put down scandals, should they make their appearance in the church of God. Thus do the currents of care, which flow in separate streams upon the hearts of our clergy, send all their more perplexed waters into the heart of the Bishop. To him do all the most difficult cases come out of every corner of the diocese for advice and a solution; abstruse cases of conscience; cases needing unusual powers; cases of impediment to marriage; cases asking further light of experience and prudence, as to how one should act in this difficult juncture, or in that delicate affair; points of direction for the guidance of holy souls. Hence comes there upon the strand of our mind a flood of cases, wave after wave, a spacious and unlimited sea of questions, each needing the guidance of the Holy Ghost, that we may direct the answer prudently, and in its safe and rightful course.

The providing for the succession of the priesthood is a work of continual solicitude, of whose importance no man can form an over estimate. To select amongst all that offer themselves, those candidates whom God appears to have selected, to watch over their training in piety, in learning, and in all priestly qualities; to secure all the means for accomplishing this; to have care and foresight that we have no less, nor yet a greater number than the diocese may seem to require; lest, on the one side, we suffer want, or, on the other, fail in means for their support and employment; to prove and judge of their vocation finally, and from all that has gone before in their lives, ere we venture to lay our consecrating hands upon them; to test their acquirements and qualifications before assigning them their work in the ministry; to measure existing wants with available capacities, so as to put the most fitting ecclesiastics in the most suitable situations; and so to arrange for each clergyman his sphere of activity as may best accord with his character, inclinations, and abilities.

To arrange and accord with Religious superiors on similar subjects, with reference to those who are placed beneath their care, is another, and often a very delicate ground of episcopal duty.

We must also be acquainted with the general affairs of our colleges and schools, and exercise a certain general direction over their spirit, their discipline, their order of studies, and their temporal management, and give a due support to their superiors in the discharge of their great responsibilities.

The religious communities of holy women alone, especially where they are numerous and of different

orders, as in this diocese, present an ample field for episcopal care and fatherly solicitude. Here arises an entirely new sphere of spiritual legislation and government. Each order must be guided and directed according to its own particular rules, constitutions, and usages, and in the spirit of its particular founder; each convent, also, by its special customs and circumstances. Every house must be corresponded with, and formal visitations held in each, according to the canons, at suitable times. With the Bishop it also rests to decide after suitable trial, who are, or who are not, fitted to be received to the probationary habit; and to judge finally of the vocation of each sister before she can be received to the solemnity of profession.

It comes also within the province of the Bishop to provide for the establishment of new communities, and more especially where their services are wanted for the duties of the active life and the service of the poor, and to enter into all the business and details of their foundation.

It is equally his duty to cooperate with the clergy in the establishing and supporting of schools for the poor, to judge of their expediency, to organise means for their maintenance, either of himself or through others, and to encourage and sustain all those who are engaged in the pious work.

To the Bishop the faithful look for the foundation of new missions where they are needed. He it is who has either to judge of the means offered, or to procure and produce the resources for that holy purpose. He must equally judge of the architectural fitness of plans, and look to their canonical arrange-

ment and other requisite provisions. And upon him commonly falls the heavy charge of providing them both with clergy, and, more or less, with the means for their support.

He must also conciliate and maintain the good will of all those persons who are able and willing to aid in the support of the Church, and see that none of their pious gifts become diverted from their purpose and intention. He must also have care that their devout requests as affecting the welfare of their souls be not neglected, lest the crime of injustice fall upon the sanctuary.

It is no small part of the trial of a Bishop, that there are times when he is called upon to act in various matters where the true cause of his acts must remain secret and unknown to all but the parties concerned. He must protect with his own character, the character, the innocence, or the delicacy of others; and he thus becomes exposed to the obloquy of idle tongues, and the reflections of thoughtless speakers, and must undergo many unjust condemnations for the performance of acts of duty in his sacred office, to the real motives of which those who censure him have no clue.

Besides his "*journeyings often*," and his daily converse, a continual correspondence flows into his hands upon all these subjects, to which he must give or direct replies. Others may find their weeks of retirement and of entire exemption from care, but wherever a bishop retires there his correspondence at least must follow him; for how many persons would suffer inconvenience, whilst possibly the most serious

spiritual evils might result, owing to but a few days of delay.

And shall we altogether pass over in this enumeration of the duties of a Bishop without even a word those especially on which he is so solemnly con-jured at his consecration—“*Art thou willing to be wholly given to divine things, and to shun worldly traffic and filthy lucre as far as human frailty will allow of it ?*”—“*Wilt thou guard humility and patience in thyself, and teach the same to others ?*” And, “*Art thou willing to be kind, and gentle, and merciful to the poor, and to strangers, and to all who are in 'distress, for our Lord's sake ?*” One of the most essential attributes of a Bishop is that of father to the poor. Their interests are his, and all their wants cry to him ; for in serving them he is truly the servant of Christ, and the providence o God made visible. How few reflect on the many and great needs of a Bishop for his poor ones, and for those who are the servants and the hand-maids of Christ's poor.

Our works are indeed but poor representatives of our solicitude, when we think upon our wants. It is these that fill the pastor's soul with the keen anguish of labour. Our works come and go, are discharged and make room for new ones, and their succession and variety give us rest and solace in the very change, but our wants stand continuous and heavy before us, throwing their long dark shadows on the soul. We see thousands perishing and no help at hand. We hear the children cry and there is no bread. We know that thousands of our brethren, even our Catholic brethren, are falling away from

God, and grieving the Church with their scandals because no church, no pastor, no brother in Christ, is near to uphold them. Need we go beyond this very town, though supposed to be the best supplied in the Diocese, for an example? It is not sufficiently provided for more than one-third of its Catholic inhabitants. And what is the prospect when we carry our eyes over the extent of the Diocese, and listen to the cries of spiritual as well as of temporal distress that come into our ears and pierce the regions of our heart?

Nor should this feature in our exalted office be omitted, that whilst like Christ Himself, we are made the servants of all, we ourselves are exercising continual obedience, even whilst we are dispensing the acts of our authority. For we do nothing without the commandment of the law of Christ, or of the law of the Church, or of the canons, that prescribe the course of our actions. In listening to the call of every one who needs our services, we but obey the voice with which our sacred office commands us.

In the world's service, men do much and go through much by the force of their natural powers. They are stimulated by cupidity, or led on by ambition, or urged forward by various and complex motives. Not so the Bishop. His motive must be one, and simple, and repose on God. He must do nothing of himself, for his force is drawn from heaven. As Christ did nothing of Himself; "*but what I see my Father do, that do I also.*" Like his divine example, he is a mystery of weakness. The power of God works through his infirmity. "*I can do all things in Him*"

that strengthens me," says St. Paul, and "*When I am weak, then am I powerful.*" "*In silence,*" of his own nature, and "*in hope*" from God, "*is his strength.*" Hence must he, as St. Paul admonishes him, "*attend first to himself,*" and from this exercise derive power to *attend to the whole flock.* It is a divine work. How can he be a light to the world, if his own lamp is not fed with oil? How can he be as salt to the earth, if he gather not wisdom? How can he keep the deposit of truth, if he study not the form of sound words? How can he expound the law of life with effect, if his own life be not its living exposition? "*Attend to thyself and to doctrine,*" says St. Paul to a Bishop. Unless he have the Holy Ghost, how can he minister in the Spirit of God? Unless he know the hearts of men, how can he apply his ministry? Unless he know his own heart, how can he know the hearts of others? Even of our Lord, St. Paul has said, that "*wherein He Himself hath suffered and been tempted, He is able to succour them also who are tempted.*"

With all his burdens, then, the Bishop must have his times for retirement, for prayer, for contemplation, and for study. The pleasures of this life are not for him. His rare appearances in the social circle are but in the pursuit of his general duties. His true refreshment is in solitude with God. When the apostles came back wearied from the mission on which our Lord had sent them, He said to them, "*Let us go into the desert, and let us rest a little while.*"

St. Charles Borromeo, the great model of the episcopal order, began his pastoral life with the sted-

fast resolve that he would spare neither toils nor cares, but would give his whole time, his repose, and his very life for his flock, and for the good of his Church, and that noble and most generous life which ranks him in the first order of sainted bishops was, as his historian remarks, but the keeping of this solemn resolution. His refuge and resource in all its difficulties was "*the prayer of God.*" He engaged in no affair of moment without consulting Almighty God. And after he had begun to recommend the work to God by his own prayers, he next sought His help through the intercession of others whose prayers were powerful through their piety, and when the case appeared to be one of extreme difficulty, he then called all the faithful to his help by ordaining public prayers.

And shall not we, dearly beloved, who have far more need, at this time of momentous change in our office and its duties—a change so joyful on the one side, if we look at the Church of God, a change so full of dismay on the other, if we compare our own weakness with our responsibilities;—shall not we entreat you and all the faithful under our charge, and that with open heart and uplifted hands, most earnestly; that fervently and often you would implore, with uplifted hearts before the throne of God's Almighty power, that He would deign to look continually on His servant,—that He would make him a pastor according to His own heart, to guide and feed His faithful people,—that He would give to him the light of wisdom and the grace of strength, and helps in seasonable times, and forget him not in the hour of trial. If the Church prays much for her Bishops,

if no mass is said in a diocese without the Bishop and his needs coming second in the supplications at the very oblation of the sacrifice, and he alone by name after the supreme Vicar of Christ; do you not see that it is because he needs more grace than other men, proportionably as his exaltation in the Church, his duties and his dangers are greater than those of other men? For he cannot be lost or saved alone. The souls of many, very many, will be required at his hands. God will demand of him an account of all the flock, and not only of the flock, but of the shepherds. Is it a small danger lest he should confuse the dignity of his office with what is but the unworthiness of his fallen nature? May there not be temptations to take unto self the things that are God's? or to ascribe to ourselves what God works through us? or to appropriate the honour paid to Christ in His servant? It was dangers such as these, subtle and secret dangers to our own souls, which made St. Augustine say, that "if a bishop do his work well, then is there nothing more perilous." To have the Church of Christ represented in our person, to be ever regarded by the faithful with a sense of reverence, to have no superior immediately over us and near at hand as those have who obey us, to be constantly approached on bended knee as to the minister of blessings—and more than this, to be gainsayed by those without; to be held of low account by those who believe not our great ministry, to find in this new incentives to human pride and new impulses to elation of heart. Is there no peril to one who bears about with him his mortality in these things? It was when the Apostles on returning to Him showed a little ela-

tion of heart at their success, that our Lord drew them quietly into solitude.

But think not, dearly beloved, that in our outward state and splendour whilst administering unto God, we find much peril. This is familiar to us, and we are employed upon what they signify. The mitre adorns the brow, but its two horns are the two Testaments, in which he who bears them is made strong to the faithful and terrible to the unbeliever. Its jewels are the clear but varied light in which Christ communicates His truth to holy souls. It is true, even to a proverb, that the mitre of glory is lined with thorns, and with all the solitudes of the pastoral care. The crosier is rich with ornament, but it is given us at our consecration to remind us of our own infirmities and our need of support, whilst we correct and chasten the faults of others. The cross upon our breast is of gold, but it enshrines within it the cruel, the bitter, and most precious wood of our Lord's own cross, and, together with the remains of His saints, is laid as an admonition upon our heart, to remind us, that by grace alone can we bear the sharpness of that cross whose reality we have continually to encounter for Christ's sake. Our habit is of purple,—not the haughty purple wherewith kings are adorned, but the colour of the lowly violet, and that purple which clothed our great High Priest in His sacrifice, streamed from His wounds, and healed our sins,—the only fit adornment for our souls. Our head is anointed with the unction of heavenly benediction, and our hands with the power of consecration, that being softened, subdued, and penetrated in soul by the Spirit of God, we may more easily be

enkindled with His heavenly fire, whilst we exercise the ministry of His power. Thus clothed with the office and adorned with the character which the sainted Bishops of our ancient hierarchy have honoured by their virtues and exalted by their labours; instituted and sent by the successor of the Holy Pontiffs, who instituted our fathers in the Church to their sees in this country; we invoke them to our aid who now rejoice to see restored that hierarchy from which they drew their glory, however unworthily we may represent them. Pray you also, Brethren beloved in our Lord, that we may emulate their virtues, and receive of the graces that shone in them so brightly,—that grace of authority which distinguished St. Augustine, the firmness of St. Thomas, the illumination of St. Anselm, St. Wulstan's contempt of this world, St. Edmund's piety, St. Osmund's love of the Divine Offices, St. Aldhelm's missionary zeal, grace to receive thousands to the faith with St. Paulinus, the patient endurance of St. William, and the love of retirement of our own St. Chad.

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